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WISDOM ENTHRONED

The Holy Cross Magazine

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The Cross: The Wisdom And Power Of God

BY H. BOONE PORTER, JR.

THE FEAST of the Holy Cross on September 14, and indeed all our devotion to the Emblem of our Faith, confronts us with the wonder, the paradox, and the mystery of the Christian Gospel. Nothing in human language challenges us more plainly to face up to the basic and fundamental cleavage between the Kingdom of God and the kingdoms of this world.

The men who nailed Christ to the Cross looked on it as a symbol of the world-wide power of the Roman government. The crucified criminal on the outskirts of an ancient city told of the speedy and effective enforcement of a just and comprehensive legal system. The Roman soldiers whipped Jesus and struck Him and spat on Him to prove how brave and manly they were. The scribes and high-priests who engineered the crucifixion thought this a victory of ecclesiastical influence on the government. While Our Lord hung dying, the Jewish clergy paraded out to mock Him, to show Him how right they were.

The Cross turned their values upside down. For Pilate and his soldiers, later centuries can feel little more than contempt. The high-priests and scribes have been rewarded for their trouble by being remembered as the classical embodiments of self-righteous religious hypocrisy. The Cross remains after the dust of centuries has settled on the ruins of the palaces of Rome and the Temple of Jerusalem. The Cross in which we glory is quite literally

Towering o'er the wrecks of time.

Yet let us not suppose that there is no more mystery in the Cross. The principles of democratic legal justice, of which Christendom is rightly proud, are in fact largely based on the Greek and Roman developments of government. The system which Pilate represented probably has made a greater contribution to human justice than any later nation. It is not necessary, furthermore, to elaborate on our indebtedness to the religion represented by Caiaphas. The faith and morals of Christendom have al-

ways suffered when our Hebrew heritage has not been properly stressed. The forces that crucified Our Lord—the Hebrew religion and the Græco-Roman civilization—these were not man at his worst. Far from it; these were man at his best. Precisely here is the tragedy and defeat of the world. Before the Cross, the best human achievements were weighed in the balance and found wanting. Man's justice proved itself the greatest crime; man's religion became the greatest sacrilege.

The superscription on the Cross explains its true meaning—the Lordship of Jesus Christ. The trial of Jesus by Pilate as recounted in the Gospels is really the trial of Pilate by Jesus (Jhn. vxiii, 36-8; xix, 10, 11). With Pilate stand condemned all those systems of human organization which ultimately believe that might makes right, all whose faith ultimately rests on force. What do you believe is your strongest defence against communism: the atomic bomb, or the Cross?

The writers of the Gospels also seem to see in the Cross the sealing of the fate of the Jewish Temple (Matt. xxiii, 35; xxvii, 51; Mk. xiv, 58; Lk. xxiii, 45, etc.) With the Temple and its high-priests are condemned all religions which base their ultimate strength on human self-satisfaction. Which plays the larger part in our faith: trust in the orthodoxy of our own beliefs and practices, or trust in the mercy of God as declared in the Cross? Do we regard our theology as a means of exposing our ignorant minds to the vastness of God's truth, or do we use it as a "party line" to guarantee the rightness of our own position? Do we come to the Sacraments as means through which the Holy Ghost seeks to sanctify us, or do we regard them as sanctified by the excellence of our devotions?

These seem to be the sort of issues that are before the mind of our Blessed Apostle Paul when he rejoices in the glory of the Cross at the beginning of the First Epistle to the Corinthians.

For Christ sent me not to baptize, but to preach the Gospel; not with wisdom of words, lest the Cross of Christ be made

of none effect. For the preaching of the Cross is to them that perish foolishness but unto us which are saved it is the power of God.

(I Cor. i, 17, 18)

As we know from other passages, St. Paul had no intention of disparaging the Sacraments, and he certainly was one with no lack of wise words. Yet neither Sacraments nor the teaching of intelligent theology will bring any avail unless the principle of the Cross is accepted. Without it, the Sacraments become magic and theology is misdirected ingen-

For it is written, I will destroy the wisdom of the wise . . . Where is the wisdom where is the scribe? For . . . it pleased God by the foolishness of preaching to save them that believe.

(verses 19-21)

Travelling through the splendid paganacies of the ancient world, the apostolic missionary saw the contrast between the established philosophies and religions of the time and the little-known faith he was seeking to preach. He knew also that his teaching sounded very naive to those Christians who sought either to judaize or paganize the new faith. They had such powerful authorities for their views; yet his only warfare was the Cross—exposes the hollowness of all other claims.

We preach Christ crucified, unto the Jews a stumbling-block and unto the Greeks foolishness, but unto them which are called . . . the power of God, and the wisdom of God.

(verses 23, 24)

In the Cross, God has acted in a way that transcends all human reckoning, putting to shame the greatest religion and the greatest civilization that the world had known.

Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

(verse 25)

This is the heart of the matter; the meekness of Jesus, the power of His sufferings. On the Cross, Christ triumphed over Pilate and Caiaphas. By preaching the Cross, His servant Paul carries forward the victory, not only by confuting Judaism

aganism, but also by putting to shame those within the Church who seek to exalt the Law in place of the Gospel.

Lastly, St. Paul teaches us that the understanding of the Cross is a gift of the Holy Ghost.

We speak the wisdom of God in a mystery . . . Which none of the princes of this world knew; for had they known, they would not have crucified the Lord

of glory . . . But God hath revealed it to us by His Spirit . . . Now we have received, not the spirit of the world, but the Spirit which is of God.

(chap. ii, 7-12)

May we indeed be guided in the wisdom and power of the Cross by this Spirit, in Whom, through the Only-begotten Son, be all glory to the Eternal Father, now and ever and unto the ages of ages. Amen.

Unto The Altar Of God

BY ESTHER H. DAVIS

5. THE WHOLE STATE OF CHRIST'S CHURCH

(a) *Grace to All Ministers*

Give them Thy special blessing, Lord, these chosen ones of Thine, for they are the channels through which Thy grace must flow. Thou art the Source and they are the pipelines, Thou the Well and they the vessels. The Source and the Well can never fail, but channels can become obstructed and vessels prove too small. Shower Thy grace upon them that it may be unrestricted in reaching Thy children in all its richness. Keep them always filled to overflowing that they may give from the fullness of their abundance.

Sometimes they lead a lonely life, forsaking all, with naught to call their own. All that Thou hast given them and all that they have returned and dedicated to Thee that they may more perfectly fulfill Thy commands and administer Thy holy Sacraments. Be Thou their riches and their life. Walk constantly beside them and keep them ever close to Thee. Shine Thy everlasting light upon them that they may see Thy truth and follow it.

Give them wisdom in all their dealings with the souls entrusted to their care. Understanding and tolerance they also need and Thy divine compassion in full measure. Bestow on them unquestioning faith that sees Thy plan in all they do and all that they encounter. Grant them unfaltering trust that never doubts Thy goodness and Thy care. When they despair, do Thou encourage them. If they are weak, supply them with Thy strength.

Their needs are greater than ours because the demands on them are much heavier. They must be always available, to counsel and guide, teach and at times rebuke, lead but never force, succour, comfort and administer; and through precept and example, in all their words and deeds they must mirror Thee and reveal Thee to Thy people. Sometimes fatigue lays its gray pall upon them, depleting their energies and reserves and leaving their resources drained and dry. Thou only canst refresh their weariness. In Thy supporting arms may they find rest, and from the fountain of Thy love be replenished and refilled. Routine, and repetitious acts may deaden their receptiveness and fill their souls with dull monotony. Again Thou art the remedy. Reveal to them Thine infinite variety and delight their spirits with renewed awareness of Thy many facets.

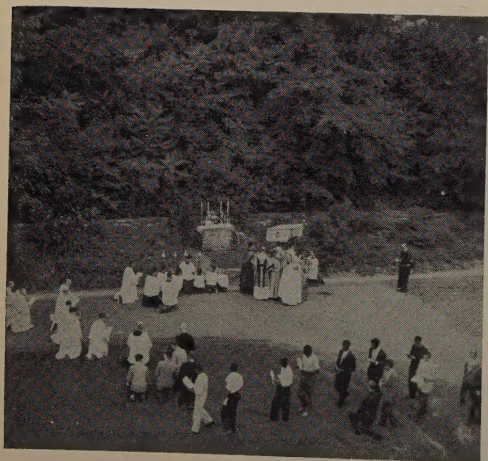
They are troubled by a lack of time, which means neglect of Thee, since we are the more insistent in our claims. Make real to them the sacrament of the present moment which sanctifies each hour of the day and blesses all they do. Be Thou anchored fast within their hearts, that in those secret depths they may pray without ceasing, turning there often to worship and adore and offer unto Thee their selfless love.

We are the sheep of Thy pasture and they the earthly shepherds Thou hast chosen and ordained to guide Thy cherished flock. Bless them especially, dear God, and guard them well. They are our link with Thee.

Corpus Christi - 1957



The scenes show Adoration in front of the Monastery, the Station at the outdoor Altar, and the Procession coming from and returning to the Chapel.



*These pictures were taken by our good friend and auditor,
Mr. Albin Russmann*

Studies In Canon Law

BY E. BURKE INLOW

CHAPTER II

For three centuries after the death of Jesus of Nazareth, the Church which He founded operated at the local level. Local councils and individual bishops legislated for that part of the church under their respective jurisdictions, with little or no thought given to rules as applied elsewhere. This is not to say that a common body of legislation throughout all of Christendom did not exist. Christ Jesus ruled as Lord over all and His instructions as set forth in the New Testament and in the tradition of the church were common to all Christians everywhere. But it is true that such legislation as existed was the creature of the local body which sought to live by it and not of a high-placed *ecclesia* which ruled from afar. The bitter persecutions of the third century changed this. In 249 A.D. the Emperor Decius decided upon a bold measure to destroy Christianity and to restore the ancient virtues of the old Roman religion. Whereas his predecessors had been content to exact a heavy toll of lives, Decius says plain enough that a blow at the organization would be much more effective than efforts to punish individual Christians. Consequently, he announced that his interest was in apostasy, for he knew as well as the Christians that apostates would be excluded by Christian discipline from the communion and fellowship of the Church. By requiring men to thus make clear their religious allegiance, he cleverly contrived to strike at the faith and not at the martyr.

The plan almost worked. The disruption in the Christian community was bitter and intense. Stern men with the prospect of martyrdom before them called upon the faithful to stand fast. Here was no place for the weak-hearted, they argued, and no time for compromise. But the flesh among individual Christians, as it is among all men, was weak, and men apostatized and later sought forgiveness. Then arose the first great breach in the Christian ranks. Should they be readmitted to the fellowship or not? The tradition was against it. But polity suggested it and theology required it. Was the Church a "society of the elect" or was it a fellowship for the redemption of sinners? Were men who sinned in a moment of weakness never to be forgiven even upon repentance or were they forever to forfeit their standing among the faithful? This was the question and the church was divided. Schism followed, but mercy carried the day. Readmission to membership was found to be the mind of the church. Later, in a similar persecution under the Emperor Diocletian, the separatist strain again showed itself, but it had lost its fighting edge.

It was out of this conflict in the third and fourth centuries that the need for a more uniform administrative policy within the church evinced itself. What should be done with those who had apostatized? What should be done when other questions of a similar nature—problems of ordination, duties of the clergy, baptism, etc.—arose? There was no systematic statement of authority from which to draw. The time was come when such authority was needed. The little communities who had once ruled themselves according to custom and tradition were called upon to seek closer union in a larger whole.

A number of regional councils were called to consider these problems. We say they were called. In reality it was a time for the



chief shepherds to make themselves known. The bishops came together in conclave. The Spanish bishops met at Elvira (c. 300); the Bishops of the West met at Arles (314 A. D.); the Bishops of Asia Minor held two meetings, one at Ancyra in 314 A.D. and one the following year at Neo-Cæsarea. Then, in 325 A.D., the Council of Nicæa was called by the Emperor Constantine to bring together the various bodies of opinion, both theological and administrative, throughout a united Christendom. This was a master stroke. In the first place, by its very nature, such a council defined the authority of the Christian Church. Here was no longer a little band of faithful zealots following certain esoteric principles of its own, but an organization commanding the attention of the Emperor himself. In reality, such recognition by Constantine was the first step in the direction of the independent treatment of ecclesiastical affairs which has marked the church-state relationship down to the present day.

The second important result of the calling of the Council at Nicæa was that here, for the first time, the church militant met in solemn assembly and to make its message known. From Africa, from Asia, from Spain, from England, from all over the world wherever Christians might be, there came here to ratify their common faith, bishops, priests, and laity. They were not to be disappointed. For it was the Council of Nicæa that received the doctrine of the Trinity and fixed the criteria of Christian orthodoxy.

It is interesting to note whereas the word "Nicæa" has become synonymous with the Creed recited in the churches of Christendom, that actually no dogmatic decrees were set forth in the canons enacted there. And actually, such a distinction is in keeping with the nature of the canonical law itself. For canon law, *jus canonicum*, as we have seen, is the sum of the laws which regulate the ecclesiastical body. The word "canon" itself, as first used at Nicæa, is a term taken from St. Paul and traditionally invokes a principle by which Christians live. The Greek word itself originally meant a straight rod or pole and was likewise used metaphorically to de-

note something which serves to keep a thing upright or straight. But its essence was always the same. It was an enactment of the Church designed to prove the faith, but that very reason it is distinguishable and to be distinguished from the faith itself. The dogmatic decrees of the Council of Nicæa have never been changed. But the enactments which were framed there and to which the term "canon" was first applied, have for the most part been changed or supplanted and have even passed into the discard. Nevertheless, it might be of interest to consider the canons individually that were actually framed at Nicæa not only to give an idea of what the business affairs of the church appeared to be in the fourth century but also to show as well how they were formulated and adoption in the universal church. One thing more should be noted. The enactments of Nicæa do not represent the first regulation of the Church. The Didache, the Didascalia, the Canons of Hippolytus, even the Apostolical Constitutions are all of an earlier period and there is in them much that is properly regulatory and was so considered by the individual churches that knew of their existence. But they have never been, and are not now, included in the collections of canon law.

There are 20 canons generally acknowledged by the West to have been enacted by the Council of Nicæa in 325 A.D. The necessary qualification is used because the Oriental Church has always believed that more canons were promulgated at the time and it includes some of them in its own collections of canons. For our purposes here it is sufficient to recount the minimum figures.

- Canon 1**—This is concerned with mutilation of the clergy. Self-mutilation bars from ordination and merits deposition. This is not true in case of mutilation by another.
- Canon 2**—This is designed to assure an informed and consecrated clergy by requiring a satisfactory period of the catechumenate both priests and bishops.
- Canon 3**—This strikes at concubinage and the so-called "spiritual marriages" which were sometimes contracted among the faithful in the early church. In the latter case it was felt that for a man and woman to live under the same roof for purposes of maintaining a "spiritual" relationship only, placed too great a strain upon

flesh. This canon has sometimes been misconstrued to establish the principle of celibacy among the clergy. Actually such an enactment was proposed and voted down at Nicaea.

anon 4—This is concerned with the general authority of bishops and requires the presence of three other bishops for a canonical consecration.

anon —This is further concerned with the general authority of bishops and stipulates that one who has been excommunicated by one bishop may not be restored by another.

anon 6—This recognizes the institution of a higher order of hierarchy by dealing with the "exceptional" position of the Bishops of Alexandria, Antioch, and Rome. It does not establish the primacy of the Bishop of Rome but only states his power as patriarch (bishop over a province which contains other bishops) along with the other patriarchates named.

anon 7—This recognizes the special position of the Bishop of Jerusalem.

anon 8—This provides for the readmission of the Cathari (schismatics).

anon 9—This called for the invalidation of ordinations where priests had either failed to confess crimes prior to entering the priesthood or where they had not been given a full inquiry. This was designed to maintain the "purity" of the clergy.

anon 10—This provided that lapsed Christians could not be ordained to the priesthood even after having performed penance.

anon 11—This provided that lapsed Christians could be readmitted into the Christian fellowship after having served a term of penitence ranging from 3 to 7 years.

anon 12—This struck at Christians who re-enlisted in the army after baptism. It required a period of penitence running to several years for those who resumed military service and who later wished to be re-admitted to fellowship.

anon 13—This stated that no one at the point of death should be deprived of the viaticum.

anon 14—This provided for the readmission of catechumens after having lapsed. Penitence was to be done but the time was less than for apostasy.

anon 15—This prohibited the translation of a bishop, priest, or deacon from one church to another.

anon 16—This forbids any bishop to ordain for his own diocese a person belonging to another diocese and threatens with excommunication all clerics who will not return to their first church.

anon 17—This forbids interest to the clergy. The statement against usury, as interest was called, was very strong in the early church.

Canon 18—This strikes at the enlarged power of the deacons who in the early church, were very often persons of real prominence and authority. It forbids them the right to offer the Holy Sacrifice and in general reduces them to positions of assistants.

Canon 19—This requires re-baptism for all followers of Paul of Samosata, a heretic of considerable importance in his own day.

Canon 20—This establishes uniform practices of standing and kneeling for prayer throughout the service.

It was established by Justinian himself that the canons of the Council Nicaea should be observed as law, a recognition which was only given additionally to the canons of the Council of Constantinople (381 A.D.), the first Council of Ephesus (431), and the Council of Chalcedon (451), the so-called "general" councils.

By the fifth century, it was apparent that even more uniformity of law was necessary. While at least seven important councils were called up to the Council of Chalcedon, each of them promulgating law, only four, as stated above, were general and hence accepted throughout all of Christendom. The bulk of the authority still lay with provincial councils, local customs, and letters of the Patriarch addressed to bishops. This custom of recognizing episcopal correspondence as belonging in a special category, a custom which later provided the more numerous part of the canon law, was inaugurated as early as 385 when Pope Siricius of Rome sent a letter to Himerius, Bishop of Tarragona, giving him advice and directions on certain matters referred to him. This is the first decretal or letter we have and it gained its authority both from the high position of the Bishop of Rome and from the fact that here was followed an old form of the Roman Emperor.

Despite the fact that individual provinces might seem to have had a considerable body of canon law to draw from, there is no doubt but what great gaps in the law existed. For that reason, and largely for the convenience of the bishops, upon whom the chief pastoral duties of the local church descended, individual compilations of the canon law began to appear. These collections were of varying merit and size and were made by private in-

dividuals. They appeared first in the Eastern church and were chronological rather than systematic in their organizational pattern. Just when the earliest of these collections appeared, we do not know. But we do know that such a collection of conciliar canons was in existence at the time of the Council of Chalcedon in 451 A.D., consisting of the enactments of the so-called "Seven Councils." They numbered as follows:

Council of Nicaea (325)	20 canons
Council of Ancyra (314)	25 canons
Council of Neo-Caesarea (315-20)	15 canons
Council of Antioch (341)	25 canons
Council of Gangra (343)	20 canons
Council of Laodicea (345-81)	59 canons
Council of Constantinople (381)	4 canons
(either 3 or 4 added later)	

The Council of Chalcedon added either 28 or 30 additional canons to this Greek collection already made. Later were added canons of the Councils of Ephesus (431), Sardis (343), and Carthage (419). All were translated from Greek into Latin and were eventually known as "Collectio Decem Conciliorum." To this collection were prefixed the "Canones Apostolorum," 85 in number which were later received by the Trullan Synod held in 691-92. The Council of Trullo itself elaborated 102 canons but not until the reign of Pope John VIII (872-881) did they become a part of western law.

Perhaps the most significant phase of this early development of the canon law is the regional influence—or if one prefers to so describe it, the national—which is so in evidence in the various compilations. The African Church, Greece, Rome, Spain, Gaul, and England all made notable contributions. The African collections—it must be remembered that the Church at Alexandria was particularly powerful and many of the early fathers including St. Augustine himself were representative of the African church—were probably the most ancient and certainly the most homogeneous. The African Episcopate met annually and the effective leadership of the episcopate was remarked even by their western brethren. Unfortunately, however, the collections themselves came to Europe badly garbled and the two later compilations which

contain them, the *Hispana* and that of *Dionysius Exiguus*, bear conflicting accounts of their contents. Dionysius knew only the Council of 419 but reproduced what was apparently all the canons of the collection from this one source.

The name *Concilium Africanum* identifies this collection during the Middle Ages. The Spanish collection was even less accurate and actually ascribes many of the canons to the wrong sources. However, toward the end of the 6th century, these decrees were arranged in the order of their subject matter by an African deacon, Fulgentius Ferrandus, who took great pains to secure a high degree of accuracy in his collection with the result that this compilation, which is known as *Breviatio Canonum*, is a more dependable source.

It is perhaps well to mention at this point the work of Dionysius Exiguus (Dionysius Little), the Scythian monk. He lived in Rome in the early part of the 6th century and made a translation of the canons of the Greek collection which are enumerated in the enactments of the councils above, to which he added the fifty Canons of the Apostles received at the Trullan Synod together with 138 Canons of the African councils. As that were not enough for one busy monk, he assembled as well all of the papal decrees from Siricius (385) to Anastasius (494), some 197 in number, and added them to the collection. This compilation remained the only official code of the Roman Church until the 11th century. Pope Adrian I (774) sent it to Charlemagne as the canonical book of the Roman Church.

Prior to the Frankish acceptance of the collection of Dionysius—which came in 786—to be known by the title of *Dionysio-Hadriana*—the Gallic Church had contributed its own collections to the body of the canon law. The most important was the *Statuta Ecclesie Antiqua*, an Arlesian collection of Cæsarius. Arles, of course, the seat of the Council of 314, had long been an important district for church authority in Gaul. The collection of Paschase Quesnel was likewise important. It contained 98 canons, mostly Eastern and African. Then, of course

important provincial councils held at Arles (514), Agde (506), Orleans (511) and Compiègne (517), all exercised influence upon the body of the law.

The early Spanish canon law, as remarked above, was embodied in the collection known to history as *Hispana*. This included all the important canonical documents including the rulings of the Greek, African, Gallican and Spanish Councils. The second part contains the papal decretals that are to be found in the collection of Dionysius. This collection was twice revised between 589 and the close of the 7th century. Its great fame is partly attributable to the fact that it was the *Hispana* which served as the basis for the famous False Decretals of the 9th century.

By all odds, the most interesting and distinctive of these various collections, though by no means as influential in comparison with the others, was that of the Anglican church. There are two collections of Ecclesia Anglica which deserve mention. The first are the so-called *Penitentials*. The second is the *Hibernensis*. Neither was known to Gratian and hence both were neglected when the body of the Corpus came to be drawn up. Further, given the nature of law, it seems inevitable that the penitentials should have fallen into the disrepute that they did in later years. For the penitentials are handbooks intended for the guidance of confessors in estimating the penances to be imposed for various sins, according to the discipline in force, in this case in the Anglo-Saxon church. As such they deal with the faithful not in terms of a rod, or rule, but in terms of what the individual conscience needs to bring into a harmonious relationship with God. This is not to say that the penitentials did not follow rules with regard to the administering of penance. There are, in the confessional, such rules to be sure. But they are very general and always secondary in importance to the achievement of real repentance on the part of the sinner. And they are certainly not rules of law to be administered as a judgment of the court. Given such singular approach to the problem of transgression, it seems inevitable that the penitentials should have fallen under the hard

logic of canon law. Then, too, the penitentials were Anglo-Saxon. A few are of known Frankish origin, but none emerged from the continent. Under such circumstances, they could not have had the wide support of the other collections of the canon law.

Certain names remain prominent in the collections of the penitentials. Vinnianus, Gildas, Theodore of Canterbury, the Venerable Bede, Egbert of York, St. Columbanus, Cumine Ailbha (Abbot of Iona) are all of great importance. Less systematic collections are to be found in various cathedral libraries.

The *Hibernensis*, as the name implies, originated in Ireland around the 8th century. It contained the usual canons current in western Europe but more important for the future history of the canon law, it contained as well a large number of passages from the Bible and the writings of the Fathers. This is significant, as no other collection contains this material. And the reason that no other collection contains this material is because all of the early collections of canon law were mere compilations and nothing else. There was no underpinning of jurisprudence, philosophy, or even of theology. The early collections had no particular interest in the "why" of their being. Consequently when a collection emerged which embraced a wider concept of churchly discipline than had to this time existed, it raised the whole question as to what the canon law was intended to accomplish. What was its reason for being? Not until Gratian, of course, was such a concept of jurisprudence of the canon law developed, but in this early Irish collection in which the use of biblical and patristic texts is first presented as a source of the law, there is a precedent established which was to one day lift the canon law into the front ranks of the world's great systems of jurisprudence.

In the 9th century, the Roman pontiff was at war on two fronts. The first was being staged against the Eastern Church, centered at Byzantium. The second was directed against the lay authority of Western Europe. In the former case, the sharp disagreements between the eastern and western churches since the Council of Chalcedon could not but point up the struggle between rival patriarchs

for power and jurisdiction. In the second case, the issue was one of Church-state relations, which continued on for centuries.

We know, from the vantage years of the 20th century, what was the outcome of this struggle on two fronts. And we know further, that by focusing attention on the legislative powers of the papacy, the famed forged decretals of the 9th century played an important role in the events which ultimately lifted the Bishop of Rome to the position of sovereign law-giver of all western Christendom. Older historians, to be sure, once looked upon the fabrications of the canon law in the 9th century as being deliberate instruments of Roman policy, precisely because of the outcome of the struggle. But there is no evidence that can be substantiated today to establish these collections as the work of the Roman pontiff. In point of fact, they were not even utilized by the popes for a hundred years and they were found to be spurious by a Roman cardinal. Nevertheless, the forgeries, by reserving to the Roman pontiff the trial and judgment of all bishops, treater in an especial manner the primacy of the See of Rome.

There were at least three decisive collections of the canon law added to the body of the law in the 9th century. The first, known as *Continuatio ad Capitularia Regum Francorum*, was presumably compiled at the request of Bishop Hatto (825-47) and contains genuine canons and decrees side by side with spurious ones. The second collection a similar one in style and content, likewise originating in the northeast of France, was the *Capitula Angilramni*. The third, as well as the most famous of these spurious collections was that known as the Pseudo-Isidorian Decretals (847-853). It is the purpose of the author of this latter compilation, as he says in his preface, to merely gather the scattered canons into one volume. But in so doing, he apparently had two ideas in mind. The first was to protect the authority of the bishops and clergy against encroachments of the potentates and lay-power at large. This was done by placing a large emphasis upon the "immunity" of the church. The second was to secure the authority of the Roman pontiff

over particular synods and to defend hierarchy in all its degrees. A strong phasis was placed on the Petrine tradition thereby informing Byzantium that there in the West, a greater weight.

It is not to be assumed that the Pseudo-Isidorian Decretals necessarily corrupted canon law. On the contrary, considerable benefit was derived from them, not least among the benefits being an enlarged concept of the unification of the law. The forgery was skillfully done. It was not until the 15th century that the decretals were discovered as spurious by Cardinal Nicolo of Cusa. But, spurious or not, the work was a regular mine of useful information and helpful suggestions for the clergy. It did not just repeat old cliches of authority, but rather it focused attention on the active legislative powers of the papacy. Here was legislation to which any clergyman could turn for assistance and if the decretals were made to outnumber the canons of the councils in both quantity and importance, there was nothing offensive to the ordinary bishop or priest in England, France or Spain in their presentation.

From the 9th to the middle of the 11th century, there were perhaps 40 systematic collections of canon law of varying value in circulation which led directly to Gratian in the 12th century. The most important of these collections are the following: that of Anselm of Milan (883-887); the *Libri de Synodaliibus Causis* of Regino of Prüm (906); the *Decretum* of Burchard of Worms (between 1012-1022); the collections of Anselm of Lucca (1086); of Deusdedit (1087); and Bonizo of Sutria (1089). With the exception of the work of Regino of Prüm, all of the above works drew heavily from the Pseudo-Isidore. Then there was the *Decretum* and the *Panormia* of Ivone of Chartres (1117) which borrowed from Burchard and two works of Algerus of Lucca (1121), entitled *Liber de Misericordia*, *Iustitia*, and *Liber Sententiarum*. The two writers seem to have influenced Gratian in the first part of his *Decretum*.

By all odds, the most significant of the above collections were those of Burchard

and Ivo. No two authors prior to Gratian show the comprehensive grasp of materials at these men show, nor do they display so early the judicial temperament. Burchard and Ivo were indeed worthy predecessors of the great Gratian.

The *Decretum Burchardi* was the most famous collection of canon law in the 11th century. It contained 20 books, a large number of false decretals, and was introduced by Gratian into the Decretum as "Brocardicæ." The author of the collection, Burchard, Bishop of Worms, was a scholar, a canonist, and above all a man of affairs. This latter is apparent in the way in which his work reflects the whole concept of working arrangements. Indeed, so realistically aware is Burchard of conditions in his century, that his 9th book is as its subject title, "Virgins, Rape, and Marriage." As a collection of law, the Decretum of Burchard covers more ground than anything heretofore compiled.

Drawing upon the Bible, the writings of the Fathers, the penitentials (the 19th book treats of penances), Frankish capitularies, and the Roman civil law as well as the standard materials then in circulation, Burchard presented in his collection a formidable display of canonist learning. It is important to note, however, that Burchard's attitude toward the Papacy is not on all points in agreement with the Forged Decretals, the Dionysio-Hadriana, and some of the other more prominent works then in circulation. While he admits, for example, that the pope is surely the final arbiter and judge of western Christendom, he looks upon him as from a very great distance. The Bishop, to Bur-

chard, is the key to the entire ecclesiastical scheme. He it is who is the "normal" organ of church government. This, of course, is a return to an earlier concept of the papacy which finds in it none of the absolutism; none of the sovereignty; none of the constant supervision which marked the later Hildebrandine attitude. It is perhaps not unimportant to note that the Anglican communion has always leaned heavily on the Decretum Burchardi as a source for its historic position.

Ivo of Chartres, although a contemporary of Burchard, was a more sympathetic apologist for the papacy. He was, in fact, decisive in developing the idea of papal dispensation which was to play so great a part in later years. There are two works which are the product of his learning—the *Decretum* and the *Panormia*. The latter is certainly the more unusual work of the two and in the opinion of many, the most scientific collection of canon law produced in the Middle Ages. It is divided into eight books dealing with everything from definitions of the Christian faith to Homicide, Oaths, and lies. This is not to say, however, that the collection is verbose. In point of fact it is extremely lean for its time. Summaries are used in much the same way as the modern lawyer's Hornbook.

With Burchard and Ivo, we come to the end of the first great period in the development of Canon Law. Thereafter, beginning with Gratian, we find the canonist collections of an increasing scientific nature, underpinned by a solid system of jurisprudence. It is to this next period, we now turn.

— To be continued —

Golden Jubilee

The Washington Cathedral celebrates its 50th anniversary the week of September 22-29. Opening the festivities will be the choral drama, "Zeal of Thy House" by Dorothy Mays, the evening of the 22nd and presented each evening through the 25th in the cathedral.

The Right Rev. Henry Knox Sherrill, Presiding Bishop of the Protestant Episcopal

Church in the United States, will be the guest of honor and principal speaker at the Anniversary Dinner in the Hotel Mayflower, September 28. The Hon. John Lord O'Brian, attorney, well known for his work in the field of human relations, will also give an address.

Michaelmas Day, the anniversary of the laying of the Washington Cathedral Found-



WASHINGTON CATHEDRAL

50 Years of Building

lation Stone, September 29, 1907, will be marked by two special services. The Rt. Rev. Nobel C. Powell, Bishop of Maryland, will preach at 11:00 a.m. when government officials and members of the Congress will be present.

The Rt. Rev. Cuthbert Killick Norman Bardsley, Bishop of Coventry, England, will preach at 4:00 p.m. Among the guests will be members of the National Cathedral Association and other donors, former deans and canons of the Washington Cathedral. The service is being written by The Very Rev. John Wallace Suter, former Dean of Washington.



**The Rt. Rev. Angus Dun, D.D.,
Bishop of Washington**

ton Cathedral and presently a member of the Standing Liturgical Commission and custodian of the Standard Book of Common Prayer in the United States.

Washington Cathedral reaches its Golden Anniversary approximately sixty percent complete. Recently completed is a new section of the Nave, including the Woodrow Wilson Memorial and permanent tomb, radiating heating system in the floor of the main part of the Cathedral, the permanent pave-

ment in the Crossing and other major projects.

Further construction now awaits accumulation of new funds, eventually to be applied to finishing the Nave, the West Facade and Main Entrance, the West Front Towers, part of the South Transept and sections of the triforium, the extension of the crypt and, finally, the impressive Gloria in Excelsis Tower. It is estimated that \$17,500,000 is needed to complete all major construction.

September Saints

BY A SISTER OF O.S.H.

Our Lord's habit of scandalizing the respectable citizens of His day was never more obvious than when He stopped in the busy market-place of Capernaum and publicly indicted a tax-collector to be His disciple. By going to work for the Roman overlords, Levi had simply put himself outside the pale of decent society; and here he was, called to join the inner circle of a rabbi's followers! I wonder the local Pharisees were indignant. And when it was rumored that Jesus was attending a party at Levi's house, not only associating with him and his ilk, but actually *eating* with them—well, that was too much! A delegation arrived at Levi's door to register protest. "Why is your Master eating with sinners?" they demanded of the disciples who met them. The answer came from Jesus Himself: "Those who are well have no need of a physician, but those who are sick. I have not come to call the righteous, but sinners to repentance."

The Pharisees' answer, if they made one, is not recorded; but Levi the tax-collector became Matthew, the apostle and the traditional author of one of the four Gospels. The New Testament makes no further mention of him except in the lists of apostles; and legend tells us little more of his later life. It is likely that he preached Christ first among the Jewish people, and then in some one or more Gentile regions. He is generally believed to have been martyred; his feast is celebrated September 21.

Until the invasion of the Vandals and other tribes in the early fifth century, North Africa was one of the strongholds of the Church. Its most renowned figure was, of course, St. Augustine of Hippo, but many other African saints preceded him. One of these was Cyprian, the martyred bishop of Carthage.

Cyprian was a middle aged lawyer at the time of his conversion, probably in the year 246. He must have rapidly become an outstanding member of the local Christian community, for by early in 249 he was elected bishop of Carthage. The next year the great Decian persecution struck, and Cyprian went into hiding—not out of fear, but because he felt that the Church needed its bishop in such a time; and if he should be captured and put to death, it would be well-nigh impossible to elect a successor while the persecution lasted.

After Decius' death in 251, and the abatement of the persecution, the Church faced the problem of what to do about apostates. Hundreds, mastered by fear, had either sacrificed to the genius of the emperor or had contrived to procure certificates saying they had done so. Such actions had always meant permanent exclusion from the Church. But because this persecution had been so exceptionally vigorous, there had been far more apostates than ever before; and most of them now repented their actions and begged for readmittance to the Christian assembly. Cyprian called a council in 251, and it was de-

cided that those who had merely bought certificates might be reconciled to the Church after lengthy public penance; those who had actually sacrificed, only at the hour of death. A year or so later, a resurgence of the persecution caused even these rules to be relaxed somewhat, in order that penitents might have the aid of the Sacraments in new trials. This policy, which was that eventually adopted by most of the Church, was exactly the right one to frustrate the imperial purpose. Decius and his successors wanted to make apostates, not martyrs; and by providing for the reconciliation of apostates, the Church forced the emperors either to give it martyrs or to leave it alone—strengthening it in either case.

In the next few years, Cyprian figured prominently in ecclesiastical affairs, and when the persecution was renewed under Valerian in 257, he was one of the first to be exiled. A year later he was brought back to Carthage, and on September 14 the governor condemned him to death. He was beheaded the same day, in the presence of many Christians of the city. His feast is September 17.



Many of the early martyrs left not even a name behind, and are remembered only by the place or circumstances of their death. Such were the men of the Theban Legion who died in Switzerland about the year 287. This army unit had been recruited in Egypt, and included an unusually large number of Christians. Why it was sent to Switzerland is not certain, but there, near a town called Agaunum, a crisis arose. Some forms of the story say that the Christians refused to attack innocent people; others, that they refused to attend pagan sacrifices held on the eve of battle. In any event, a large number of them were killed on the spot—some say the entire legion perished, but this hardly seems likely. One of the martyrs was an officer named Maurice, wherefore the group is usually referred to as St. Maurice and Companions; they are remembered on the 22nd of September.



More famous are the twin brothers Cosmas and Damian, physicians of Cilicia in

southern Asia Minor, who died about 300, during the great persecution of Diocletian. The custom of giving free medical care to patients had been instrumental in bringing many to Christianity, and according to tradition, they were singled out for special tortures before finally being beheaded. They have been at times, especially in the sixth century, the objects of a vigorous cult in both east and west, and their names appear among the martyrs invoked in the Litany of the Saints. Their feast is celebrated on September 27.



After Constantine's Edict of Milan legalized Christianity in 313, the fourth century was largely occupied by theological controversies great and small, and most of the important figures of these years were involved in them to some degree. However, other activities continued, and Jerome, born about 342 in the region of modern Yugoslavia and Hungary, concerned himself with several things. Baptized at Rome sometime in the early 360's, he spent several years as a hermit in the Syrian desert, studied theology, made the acquaintance of Gregory Nazianzen at Constantinople, and returned to Rome about 380 to serve as a sort of secretary to Bishop Damasus. However, his unusual talents in making enemies forced him to leave for the east again after Damasus' death in 385. He settled near Bethlehem and lived there as a monk for most of his remaining years.

Jerome's name is always connected, of course, with his Latin translation of the Bible, which in the course of time was to become the Authorized Version of the Roman Church. But in addition to translating Scriptures, he wrote many commentaries on them, and was indeed probably the best of ancient exegetes; he was familiar with Hebrew language, history, and geography of Palestine, and took care to get his material from reliable sources. His historical and controversial works, especially those against Origen, are unfortunately less accurate, for he worked on them at such tremendous speed and often in such high passion as to neglect scientific exactness rather difficult. His letters show him to have been a man of qu

temper and strong passions, usually sure he was right but quick to admit his mistakes when he saw them. Something about his personality seems to have been very attractive to women, and while in Rome he had gathered about him a circle of Christian women of the upper class, whom he instructed in the Scriptures and presumably in the spiritual life. Several of these women, headed by the widow Paula and her daughter Eustochium, followed him to Bethlehem and established a convent there, remaining his loyal friends until his death in 420. His feast is on September 30.



While Jerome lived and wrote in Palestine, the Roman empire was beginning its contraction in the face of migrating barbarian tribes. The island of Britain, one of the farthest outposts of the empire, soon had to be virtually abandoned, and in a few generations was effectively cut off from the rest of Europe.

However, during the period of Roman rule, Christianity had reached the remote island, and in the closing years of the fourth century a Christian Briton named Ninian was studying in Rome. He conceived a desire to carry the faith to the pagan Picts and other northern tribes whom Rome had never subdued, and who had consequently never heard of Christ. His mission, which he began sometime around 397, must have had considerable success, since he was able to build up a thriving monastery as the center of his operations, but for some reason his work did not last, and St. Patrick, a few years later, refers to the once more pagan tribesmen as apostates. Presumably, however, their apostasy did not take place until after Ninian's death about the year 432—the same year in which St. Patrick began his mission to Ireland. St. Ninian is remembered on September 16.



A hundred and fifty years ensued in which Christianity, except for its British adherents in Wales and Cornwall, was almost wiped out in England by the invading tribes from Scotland and the continent. Then, in the latter half of the 6th century, it began to return.

Columba and Aidan in the north, a Frankish princess and Augustine of Canterbury in the south, spearheaded the new invasion, and their teaching was in great part warmly received. But trouble arose over differences between the northern, Irish type of Christianity and the southern, Roman kind. The Irish Church had developed along tribal and monastic lines. It had no clearly defined dioceses, and little administrative organization. The abbots were the ecclesiastical leaders, the bishops being regarded more or less as ordinary monks who had been consecrated for the performance of special functions: though a bishop might be, of course, and often was, himself an abbot. The Roman Church, on the other hand, had developed its administrative setup on the pattern of the old imperial administration, with dioceses and parishes and a well-defined scale of duties and privileges. Above all, the Irish Church saw no particularly good reason for submitting to the authority of the bishop of Rome; and Augustine was determined that it should do so. His arrogance and intemperate language were responsible for much of the unhappy discord between northern and southern bishops.

The dispute was at last resolved, at the Council of Whitby in 664, in favor of the Roman organization and allegiance; but tempers were still very tender on both sides, and when Pope Vitalian decided to send someone to straighten out the tangled affairs of the island church, he took care to pick a man of good judgment and, above all, tact. His choice was Theodore of Tarsus, an eastern monk living in Rome. Theodore was consecrated bishop in 668, and reached England in the following year. As Archbishop of Canterbury, he immediately began an inspection of the country which resulted in the division of several over-large dioceses into more manageable units, and the establishment of schools for the teaching of both sacred and secular subjects. His greatest achievement, though, was his healing of much of the bad feeling between the two groups in the Church, which he managed without sacrificing any of his authority. St. Chad, for instance, whose consecration he considered

irregular, was not deposed but reconsecrated, and given a new diocese, since his original see had been taken by another bishop whom Theodore held to be its rightful occupant. When Theodore died in 690, the chroniclers gave him high praise in saying that he was "the first archbishop whom all the English Church obeyed." His feast is celebrated on September 19.



The same century which saw the Council of Whitby and the work of Aidan and Theodore in England was a time of exciting events in the east. The Holy Cross, unearthed three centuries earlier by the Empress Helena, was lost! A Persian army under Khusrau II captured Jerusalem in 614, sacked the city, and carried off the precious relic in its jewelled case. All efforts to regain it were in vain until Shirva, son of Khusrau, revolted against his father in order to secure the throne. After murdering his eighteen brothers and Khusrau as well, Shirva perhaps thought it wise to insure an interval of external security in which to consolidate his rule. He signed a treaty with the Emperor Heraclius, and in 628 the Cross was returned to Christian hands. There was wild rejoicing in Constantinople, and the following year Heraclius himself carried it into Jerusalem. A meaningful little story tells us how the patriarch of Jerusalem, seeing the emperor in some difficulty with his burden, suggested that the Cross might be carried more easily if he would put off his costly royal robes. Heraclius, it is said, took the advice.

Such an event as the recovery of the True Cross called for commemoration. It seems that there may have existed already a feast of the Cross, in honor of St. Helena's discovery of it in the fourth century, but if so it had fallen somewhat into disuse, and the new feast was at first combined with it. They were later separated in order to retain the particular character of each, and the Exaltation of the Holy Cross is now celebrated on September 14, while the older feast of the Invention remains on May 3. The Holy Cross office is one of the most beautiful in the entire Breviary.



About the same time that Theodore Tarsus was made Archbishop of Canterbury a nobleman named Lambert became bishop of the city of Maestricht, part of the Merovingian domain in what is now France, Germany and the Low Countries. It was an unsettled time, and four years later he was driven from his see by one of the most unpleasant characters of the century, a certain Ebroyin.

Ebroyin was "mayor of the palace" of Neustria, one of the three Merovingian kingdoms; and as such he was the real power behind the throne. The later Merovingians were little more than puppets, almost operated and manipulated by whatever man or family managed to secure possession of the mayoralship. Ebroyin was even more ambitious than most; he wanted to control the entire Merovingian realm, and for a time it looked as if he might succeed. Men like Lambert, who dared to oppose him, were driven into exile—if they were fortunate.

It was not until about 680 that Pepin of Herstal, an ancestor of Charlemagne, finally defeated Ebroyin and replaced him as mayor. Now Lambert, who had spent the intervening years in a monastery, returned to Maestricht and resumed his work. He interested himself particularly in mission work along the river Meuse, and gave considerable aid to St. Willibrord, who came from England in 691 to evangelize the German tribesmen. At the same time, Lambert was a close friend and adviser to the powerful Pepin; and his very influence was in the end the cause of his death. Pepin, though married for years, had taken to living with a mistress, and Lambert had remonstrated with him about it. The mistress, Alpais, became fearful that the bishop would prevail, and so in 709 engineered his death. He was murdered at the altar in what was then the village of Liege. His feast is on September 17.



The work of preaching the Gospel in Germany called for strong men, when the land was largely swamp and forest and many of the inhabitants more than half barbarians. But the ground, once gained, had to be held.

and as this was the responsibility of monasteries and convents, the women too had their part to play.

When the great apostle Boniface was working in Germany, he received a letter from a young cousin of his, Lioba, a Benedictine nun at Wimborne in England. It was not particularly brilliant or clever, and yet it revealed strikingly the personality of the sender, whom Boniface till then had scarcely known. Thus it was that about 748, when he wished to establish a convent at Bischoffsheim, some fifty miles east of the Rhine, he sent for Lioba to be its abbess.

Lioba's name was actually a nickname, meaning "the dear one," and her nuns bore her great affection. She set an example of humility and moderation to all under her, and never seemed to get angry. She apparently discouraged extraordinary austerities—one of her oft-repeated sayings was, "Take away sleep and you take away sense." She insisted on both manual labor and study for all her nuns, thus lessening the likelihood of class distinctions forming inside the convent; and herself memorized large portions of Scripture—a particularly wise course in a day when war or disaster might easily rob one of any books not contained in the memory. She died quietly in 779, leaving behind her a strong convent which was to be a potent factor in the continuing conversion of Germany. Her feast is on September 28.



More widely known than Lioba is another Benedictine nun, Hildegard, one of the great figures of the twelfth century. Born about 1098, she suffered constant illness from early childhood, and at the age of eight was placed under the care of Jutta, superior of the convent of Disenberg—since she would obviously never be well enough to marry and run a household.

At Disenberg the little Hildegard was left much to herself because of her health. Even this early, however, she had caught the desire for sanctity, and did her best to make of her fragile life an acceptable offering to God. Until she was fifteen, she frequently had visions, which she seems to have accepted as perfectly normal until she discovered

that other people did not see what she saw. After that, a little frightened, she grew reticent about telling her experiences to others; until, at the age of forty, she became convinced that God wanted her to tell people the things she had seen, and then, in bad Latin, she put them down. About the same time Jutta died, and Hildegard was made superior of the convent. Hereafter her sickly body had to carry her through the strain of ruling a large community, and of advising and scolding most of Germany outside it. She became widely known, perhaps not least for the stinging rebukes she administered to prelates. This was the day of the prince-bishops, getting rich off the income of wide lands, intriguing for choice sees, raising armies and going to war, and generally disgracing the Church. A contemporary monk is reported to have said that there was only one miracle he could not believe—the salvation of a German bishop. Hildegard did not waste time on such humor. "Drunkards, adulterers, fornicators," she called them. "Their sins rise up and make the Church to stink." She must have struck a sympathetic chord in German hearts, for crowds from all classes flocked to her for help and advice. In between seeing them she sandwiched the composition of numerous letters, various doctrinal and moral essays, a number of hymns, and even a couple of medical books. Doubtless she was more familiar than she would have wished with most of the *Materia medica* of her day.

The last year of her life was marked by a particular fight with her bishop, who doubtless bore her little good will to begin with. A young man under sentence of excommunication had died at or near the convent and had been buried in its cemetery. The bishop demanded the body's removal from consecrated ground; Hildegard refused, saying that the man had been reconciled to the Church before his death. The bishop laid an interdict upon the convent, and it took Hildegard considerable labor and letter-writing to get it lifted—but the body remained where it was. She died shortly after, in 1179; her feast is on September 17.



When the New World was discovered and opened up for settlement and exploitation, men swarmed across the ocean from Spain, Portugal and other countries to make their fortunes in the fabled land. They soon discovered, however, that fortunes were not to be made without labor, and they failed to extract enough labor from the native Indians. So they turned to Africa as a source of supply, and the great age of the slave trade began. Packed like sardines and chained together in cramped, stinking darkness, the negroes were brought over the Atlantic at the rate of a thousand a month, not counting the high percentage that died en route. Those who lived to reach the Colombian port of Cartagena might meet almost any fate, for to most of the white men of that day the negro was hardly even a human being.

Fortunately, there were some with truer vision. In 1610 a young Jesuit, Peter Claver, came to Cartagena from Majorca, where he had been finishing his studies for the priesthood. He saw the slave pens, the black-skinned men and women herded and sold like goats or cattle, and he knew that here was his apostolate. He was to carry it on for over forty years.

The respectable citizens of Cartagena turned a disapproving eye on this Jesuit's doings. Cheering the negroes up and getting them washed and fed was one thing; but to teach them about Christ, and even to baptize them—why, it was profaning the Sacrament! Peter kept right on. Every week he assembled as many of the city's slaves as he could, preached to them, talked with them, learned their needs and gave them such help as he was able. Often he had little support from his superiors, but they did not forbid him to continue. By the time of his death in 1654 he could look back to the conversion of hundreds of thousands of negroes, and perhaps the awakened consciences of a few of his fellow white men. His feast is celebrated on September 9.



Meanwhile, in England, the Church was trying to find itself. Soon after the separation from Rome under Henry VIII, it had fallen under the strong influence of Calvinists who

had taken refuge in the island from continental persecution. On the heels of this had come the reign of Mary, and her brief attempt to return England to Roman allegiance. The accession of Elizabeth brought a settlement which discouraged both extremes but left mostly unsaid just what the Church of England really was.

In the middle of all this was Lancelot Andrewes, son of a London shipman, graduate of Pembroke Hall, Cambridge, and a rising preacher. Personally unambitious, he combined gifts of ability and character which were to make him one of the outstanding men of his day. Born in 1555, while the unhappy Mary was on the throne, he grew up in the early years of Elizabeth I's long reign. In 1571 he "went up" to Cambridge, at a time when a reaction against extreme Calvinism was just setting in. Thus, for some time before his ordination to the priesthood in 1580, he was in contact with an attempt, however uncertain, to recover for the English Church her Catholic heritage.

Andrewes was fortunate in possessing both great learning and the ability to teach. His sermons drew crowds, and he was not only for his ability to bring Roman and Protestant nonconformists into the established church. Perhaps part of his magic touch lay in the manner in which he treated his opponents. Controversy in that day—as in most—turned far too easily to name-calling, insinuation, and other such tricks. Andrewes refused to stoop to such behavior. He wished only to show men the truth.

When King James I got himself involved in an argument with the celebrated Roman controversialist, Cardinal Bellarmine, concerning the nature of the Church of England, it was to Andrewes he turned to carry on the battle, which was done with skill and dignity. Neither party, of course, succeeded in convincing the other, but a valuable contribution of Andrewes' was his clear and sensible statement of just what "royal supremacy" in the English Church signified.

In 1605 he was consecrated to the see of Chichester, and here and in his two later bishoprics he set for the clergy and people an example of catholic devotion which ma-

made their own. Unlike his younger contemporary, William Laud, Andrewes never tried to force people to do things his way. He simply showed them the way, confident that it would commend itself best without coercion; and largely because of this, men who hated the ground Laud walked on liked and respected Andrewes.

Today, Andrewes' only well-known contribution to the literature of the English Church is his *Private Devotions*, written originally in Greek and published a generation after his death. But it was his spirit and that of his followers that brought forth the great flowering of devotional writing and saintly living for which the seventeenth century is famous. He died in 1626, and is remembered on September 25, the day of his death.



In 1800 was born a child who was to face some of the same problems that had confronted Andrewes two centuries earlier. Edward Bouverie Pusey had one of the most brilliant minds of his generation, and at the age of 29 he was already Regius Professor of Hebrew at Oxford University. Already, too, he was well aware of the dangers the Church faced from the advancing wave of utilitarian thought and false tolerance. Deeply founded in unswerving devotion to God and the Church of England, he chose to devote his life and all the power of his phenomenal intelligence to God's service.

When Keble's Assize Sermon sounded the trumpet for the Oxford Movement in 1833, Pusey was already a scholar with an international reputation. When he joined the

Movement the following year, he gave it a name and a strength it could not otherwise have had. His strength lay both in his enormous knowledge of the history and development of the Church's doctrine and discipline, and in the utterly unselfish way he used it. He was attacked in speech and writing, his name was made a slogan of contempt by his enemies, he was treated with suspicion and dislike by bishops and fellow-priests of the Church; yet just after one bitter attack, he could say, in quiet conversation with a friend, "The only important question is, What has the Church taught on this matter?" The idea of personal recrimination never seems to have occurred to him.

Like most of the early Tractarians, Pusey was wary of ceremonial. He felt that it was most important to reestablish sound theology and devotion, and that a ceremonial revival would grow naturally out of this in its own good time. However, he was anything but a promoter of purely intellectual religion. It was a sermon on the Sacrament of Penance that caused his two-year suspension from preaching in 1843; he was one of the strongest advocates of the revival of religious communities in the Church of England; and his whole life was spent with a deep spirit of prayer and a profound sense of his own littleness and unworthiness. He died at Ascot Priory in 1882, having survived his wife and two of three children, having suffered more disappointments and injuries than most men ever think of, and having grown through it all ever more conformed to the image of his Lord. He is remembered on September 16.

Bolahun Letter

Bolahun, Liberia
July 7, 1957

Dear Friends:

It is a cool Sunday morning and we have been to church, so here, at last, is free time to visit with you. Sterling is lying in the hammock on the porch, and he has just promised to fill up the page if I start the letter. A report on the rest of the family: Coco, the year-old Nigerian Blue-belly monkey, is playing happily on the railing of our

kitchen-house porch; and a mouse is gnawing steadily away at something in the attic. The houseboys have gone for the day.

Speaking of the house-boys, we have a new cook and major-domo since I last wrote to you. He is Falla Turno, Kisi tribe, and he has always lived in French Guinea. He learned to cook in a French commandant's household. He speaks French, Kisi and Mendi, and I, alas, having almost forgotten my high school French, make out with panto-



Mrs. Sorenson and School Girls

mime. He is mature, well trained, and a welcome addition to our household staff. Sterling and I now have the luxury of coffee in bed in the morning, as well as an occasional culinary invention that almost makes up for not being able to "dine out" once in a while. James Cooper has been assigned to another house at the mission, but he is still "our boy" too. He is doing a good business selling produce from his garden to the hospital people. Christopher, our 14-year-old, is head-steward, and Austin Yengbe, 12, is called "small-boy," (or "petit" since Falla came.) His job is to wash dishes and set tables. Ketoe, a family man, is our hewer of wood and drawer of water who also keeps the elephant grass from over-whelming us.

All the increased efficiency in the household is a good thing, because I have three mornings a week filled with sewing classes for women. In this group are twenty-nine women making dress-head-tie ensembles and another ten have finished or are making baby dresses. Two young women have volunteered to assist as interpreters and helpers. I

speaking too little Kisi or Bandi to get by. The encouraging thing is that, though many of the women have never held a needle . . . they work all sorts of tricks to get some else to thread it for them and tie the knot the thread each time, they are eager to learn and would come every day if I were able to have them. Visualize if you can my screened porch lined with chairs, where my earnest occupants visit while they wait for their teacher's attention, or sew with the concentration of beginners. The small children sleep on their mothers' backs or quietly underfoot, using flowers or a piece of cloth for a toy, much as our own children. One morning last week there were thirty women and seven children here from 8 till noon. The miracle is that the women accomplish a great deal and are reluctant to stop at noon. My classes of school girls are now consolidated into one morning a week of Household Arts. The rhythm has gone by the board. These activities with my house guest responsibilities for the Mission, fill my time. A friend wrote

ve needed a vacation, he thought . . . and I agree . . . but we will stay on the job now till our tour ends, and then we can rest.

The big, wonderful news is that the Land Rover "86" is here and in use. I want Sterling to tell you about it . . .

And now for a brief word from the Bolahun Do-It-Yourself Department: A while back word was received from Monrovia that our jeep was on hand. One of the Fathers flew down to take delivery and drive it back over the same route Vella and I travelled in January, via French Guinea. The Oregon-sponsored Land Rover is a little jewel. Small station wagon type, with four jump seats. Ideal for the intended use. Already it has been on what Vella calls a Mission of Mercy. An urgent request for medical attention was received from a Dutch ICA highway engineer at Kolahun, a neighbouring village. Vella and I made the trip, and it turned out to be quite a trip, due to a real tropical down-pour which flooded all the low points of the road. Did you ever drive through water

deep enough so that you were ankle-deep inside the car? We did! The ignition system is water-proof or we would never have made it. Boy! Do we love that little wagon! It has already made several trips to the leprosy colony, though I don't yet have it rigged the way I intend. Soon we hope to have some pictures of it. In the meantime, I just don't know any suitable way to say "Thanks" to the many people who have contributed and are still contributing to complete the purchase. When the jeep was introduced to the 150-some leprosy patients recently, the "head-man" of the colony asked us to say to the people of Oregon, "Issa ka-ka ho!" which means, "Thank you very, very much." On paper that seems like a little thing, but to the people there it means a very great thing. Our sincere prayer is that we can justify the generous confidence of all our friends at home.

Just before we left Portland I got to wondering what people in the Hinterlands of Africa do when they have a tooth-ache and no dentist close by. It occurred to me to try to get some dentist to teach me how to extract teeth, but there wasn't time for everything and I forgot about it. So-o-o-o, I read a chapter or two and now I'm known as "Painless Sorenson." I average from one to four extractions a day, and am a little appalled at the extent of my reputation. Novocain is a mighty "strong medicine" in these parts where modern dentistry is unknown. A real jumping tooth-ache is just as serious to these people as it is to us. A characteristic of Kisi tribesmen is front teeth filed to sharp points. This looks spectacular and distinctive, but it sometimes results in excessive tooth deterioration. Their molars have a way of going bad too, and there seems to be an argument in favor of my method over the country system of knocking them out with a rock.

Well, folks, six months and six days from right now our contract will expire. For family reasons we are not planning to renew, at least for awhile, but it will be a real treat to be home again with our friends and family. We are toying with the idea of flying home, with a few stopovers in North Africa



Vella Inspects Baby's "Rumble Seat"

and Europe, depending upon how the \$ hold out. In the meantime, a million thanks for all the good wishes, prayers and material support.

Our best love to you all,

Sterling and Vella Sorenson

Editor's Note:

There is still about \$1000 owing on the Jeep. Anybody want to help?



Sterling on the Tractor



Book Review



THE LEE CHRONICLE, by Casenove Gardiner Lee, Jr., edited by Dorothy Mills Parker. (New York University Press, New York 1957) pp 411. Cloth. \$6.50.

With the evergrowing interest in the Civil War period of our country's history, any book concerning the men or times of that period is sure to have a general acceptance.

The Lee Chronicle is, however, not another biography of General R. E. Lee, but an interesting and graphic account of the various men and women of his distinguished family.

The Lees are certainly one of the greatest families of American history. Part One through Four, in the Chronicle, we meet and learn to know and admire Richard Lee, the founder of the family in America; Thomas Lee who built Stratford and was prominent in colonial politics all his life; Richard Henry Lee, statesman, American patriot and a signer of the Declaration of Independence;

William Lee, diplomat and representative of the new United States of America at Courts of France, Berlin and Vienna. The book goes on in Part Five to give the story of various branches of the family especially connected with the other great families of Virginia. Part Six contains the personal reminiscences of two women of the Lee family, Matilda Lee Love and Flora Lee Johnson. The book ends with descriptions of pilgrimages to the sites made famous by men and women of the Lee family.

To anyone who loves history and biography this book promises many hours of pleasure. To those who love the Old Dominion the "Chronicle" will bring to mind some of its finest citizens. Churchmen will be interested to learn something of the families which gave us Bishop Tucker, missionary teacher, Bishop of Virginia and sometimes Presiding Bishop of the Church.

— W.R.D.T.

The Order of Saint Helena

Newburgh Notes

Some time ago, a visiting retreat conductor, after struggling valiantly to make himself heard while wave after wave of jet planes swept by overhead, sighed wearily, "I don't see how you stand them!" Stewart Air Force Base is just seven or eight miles away; so the skies often seem full of the noisy things, and when they pass directly overhead, the roar is deafening. This happens fre-

quently while we are chanting the Divine Office and surprisingly enough, as the noise dies away and we can once again hear each other, we are still together, in word and pitch!

During late July and early August, Nelle Bellamy, one of our Associates, Professor of Ecclesiastical History at Immaculate Conception Seminary, visited us and we prevailed upon her to give us a few classes in Ec-

Church History, as she had done during a previous summer visit. Her vivid presentation of the early Church Fathers and the Church as they knew it has inspired us all to further study, and provided an excellent "springboard" for the novices' course in Church History which will be taught by Father Nordeck of St. George's, Newburgh.

On August 15th, Sister Rachel arrived from England, and she and the Verdules Sisters, who arrived the same day, were given a warm welcome and promptly set to work preparing for our St. Helena's Day celebration, which was on the 17th, this year. The patio, usually a pleasant, shaded breezeway where we have tea on summer afternoons and visit with our guests, is transformed each year into a very simple and lovely Sanctuary for our St. Helena's Day Eucharist. Many friends came to join in our activities, and Saturday night, after Com-

pline, our Annual Long Retreat began, conducted this year by Father Bessom, OHC.

Long Retreat was followed by the Annual Chapter Meeting, and immediately after that, on August 31st, girls began arriving for the Conference on Vocation to the Religious Life, led by Father Superior and Father Sydney Atkinson.

Among other September engagements, Sister Clare will begin her work with the girls of St. Andrew's parish, Beacon, on the 7th, and on the 18th, one of the Sisters will conduct a Quiet Day for the Woman's Auxiliary of the Hudson-Ramapo Convocation.

Early this year, our most woods-minded Sister found two springs in our woods below the Convent, promptly dubbed them "St. Francis No. 1" and "St. Francis No. 2," and set about to find out what one does to convert a puddle, however impressive in size, to a real, honest-to-goodness spring. Evi-



The Patio Sanctuary

dently there are two major steps: first, clear out the accumulated debris that is blocking a free flow; second, (but perhaps it should be first?) wait and see if it dries up during the summer. We did both, with our "woods-Sister" energetically shoveling out piles of rich black humus and many, many large rocks. (I don't know where "our" glacier picked up all of its rocks, but it certainly deposited a large collection in Orange Co.!)

When the dry weather became acute, this summer, most of us were pessimistic about the spring, and sure enough, it was a mud-hole—but very *wet* mud. A little bit of digging gave us a waterhole, and after several sessions we could see clear streams flowing through the muddied water.

About this time, we made an interesting discovery—two, to be exact. One is a flat, carefully shaped piece of wood, resembling the sole of a man's narrow shoe or boot, and a rusted metal part tentatively identified by Col. Haskins, of Knox's Headquarters, as a clamp of some sort. The wood, which is beginning to rot, has distinct rusty marks where the toe clamp and its corresponding piece at the heel were attached. In the clamp is a scrap of relatively soft material which appears to be heavy leather. We have theorized that it may be a shoemaker's last or perhaps an elegant gadget to assist gentlemen in pulling off snug riding boots. We think it's of Revolutionary War or early 19th century vintage, as much of this area was occupied by the American forces. General Knox's Headquarters is just next door to us and so we have been told, in our apple orchard, which was occupied by the artillery, General Washington presented the first Purple Heart award (said to have been made in the shape of a heart and from a lady's purple petticoat)!

The other discovery has strengthened our "theory." The spring, now some four feet deep, has a man-made rock wall at the base of a very large tree. The tree appears to have grown *after* the wall was built. What will happen now that we've removed the several feet of silt, rocks, etc., that was bracing the wall against the tree roots, is anyone's guess and no doubt the first good hurricane

this autumn will uproot it. (Which is better than wondering *when* it will fall!) P.S. The day after the above notes were dispatched to Holy Cross, our mailman called at an unprecedented early hour. (And during the morning silence, wouldn't you know!) We soon knew why. One of our New Orleans friends, had sent us a very labeled box by air mail, carefully labeled "LIVE ALLIGATORS." Inside was precisely that—two baby alligators, only a few inches long, but very convincingly gatorish-looking. In addition, four green turtles had traveled safely under the alligators, being protected by some soft vegetation. The alligators were very gingerly transferred to a deep bucket, preparatory to being put into the pool. Our big question now is, how fast and how big do these monsters grow???

Versailles Notes

Early August in Versailles is late summer, colored by preparations for the visit of the auditors, who usually come for the second week. The first week we hear about the but inventories. We count postcards, and cans, and books, and are grateful that the things, like the newly ripe tomatoes, corn, come in fresh from outside, and are eaten without mathematical computation. The auditors were here, as they often are during a retreat. With their usual calm and good humor, they kept quiet in the background, operated their adding machines noiselessly, listened to the pious reading during meals, and were pleasant and amusing tea-drinkers with the non-retreatant household. The retreat, from the 8th to the 11th, was conducted by Father Turkington for a group of ladies from Cincinnati.

While on her rest in St. Louis, Sister Frances spoke on the Religious Life at a retreat given by the mother of one of our girls.

On the 13th the sisters left by car for the Community retreat in Newburgh. We stopped the first night outside of Wheeling at the Sandscree Foundation, which has recently been given to the Diocese of Wheeling, Virginia as a conference and retreat house. One of our sister is to conduct a retreat here in October.

The Order Of The Holy Cross

FESTIVAL AT MOUNT CALVARY

It was decided at Mount Calvary to use May 30th, Memorial Day, as an annual Festival and Open House Day when all the friends of the monastery might visit and hear Solemn High Mass. On last May 30 Mount Calvary marked the beginning of its fifth year of retreat work for priests and laymen with the Festival and Open House.

The Festival began with a Solemn High Mass at 11:30 a.m. Fr. Bonnell Spencer, O.C., Prior of Mt. Calvary, was the celebrant. Fr. James Jordan, rector of St. Mary the Angels, Hollywood, served as deacon, and Fr. Jack Cowan, assistant at St. Augustine's Church, Santa Monica, as sub-deacon; Donald Partridge from Alhambra was the crucifer. The Missa Marialis was sung by a choir composed of Fr. Karl Tiedemann, O.C., and Fr. Appleton Packard, O.H.C., both of the monastery; other members of the choir were Fr. Evan Williams, assistant rector of Trinity Church, Santa Barbara, and Archie Drake, Russell Wheeler and John Waters, members of Trinity choir.

Over 200 men, woman and children from Santa Barbara county and the southland at-

tended the Solemn High Mass. After the Mass a buffet luncheon was served under the supervision of Mrs. Florence Gilbert, assisted by her friends, Mrs. Dorothy Warren, Mrs. Viola Harris and Miss Kay Frances Lee. It was gratifying to find that so many friends of the monastery could attend this anniversary open house.

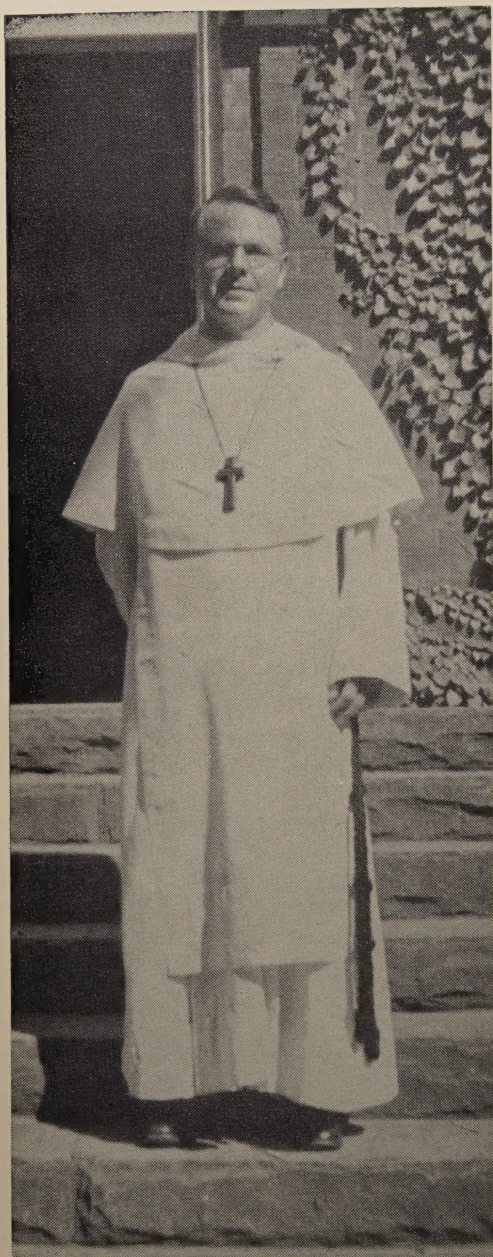
High on the mountain side above Santa Barbara, Mount Calvary has become the center of western work of the Order of the Holy Cross, a work that is carried on up and down the Pacific Coast, in most of the western states and in Alaska as well. The house was opened in 1948 largely through the efforts of Fr. Tiedemann and with the help of many generous friends of the Order. Here retreats for priests and laymen of the Episcopal Church are held. From here the Fathers of the Holy Cross go out to do special preaching in places as far away as Alaska and the western banks of the Mississippi River. And the regular life of any monastery is always carried on by those who are not off on special preaching missions. There are now four monks at Mt. Calvary.

West Park Notes

It was a great joy to have so many of the brethren home for the Long Retreat and Chapter. It was the first time that we have had all three Priors (of Saint Andrew's, Bolahun and Mount Calvary) together. Bishop Campbell, Father Taylor and Father Bolahun, Liberia, and Father Tiedemann and Father Packard of Mount Calvary, Santa Barbara, were unable to be with us but all other members of the Order were present.

Under the able direction of Dom Leo Paterson of the Order of Saint Benedict our usual ten-day Retreat was of great spiritual benefit and we extend our hearty thanks to Father Prior of Saint Gregory's Priory Three Rivers, Michigan, for sending Dom Leo to us.

On August 2nd, the Community remained in retreat until the election of the new Superior, which was held after Terce. The Reverend William R. D. Turkington was elected as our new Father Superior, and the same morning the formal installation of the Superior was held. Father Turkington, a native of Philadelphia, attended Lawrenceville School, the University of Virginia and Virginia Theological Seminary. He received his S.T.B. from General Theological Seminary in 1932 and did graduate work at Saint Luke's Seminary, the University of the South, Sewanee, Tenn., 1944-45. Father took his Life Vows in 1937. A great deal of his time has been spent in the educational works of the Order: he was chaplain at St. Andrew's School from 1938 to 1941 and



The Rev. Wm. R. D. Turkington
Superior, O.H.C.

then he went to teach at Kent School for two years. For ten years (1943-53) he was Headmaster at St. Andrew's and during his last year in Tennessee was President of the Mid-South Association of Independent

Schools. He was stationed for a short time at Santa Barbara until he was recalled to the Mother House to be the Assistant Superior in 1954. We ask the prayers of all our members for our new Father Superior as he undertakes all his many and varied duties.

The next three days were largely spent in informal meetings at which we heard reports from the various Priors as to the state of the growth of the works under their respective jurisdictions. We are most thankful to God for the many fields He has called upon us to work in and for the many blessings bestowed upon our labors. Personal engagement of the members of the Order actually took place from Alaska to Africa. Of course, Father Rawson's report from the Press showed an even wider flung area of evangelization through the printed word . . . Asia and Australia were included in the Press's ministrations.

Father Superior has announced the following changes. Father Atkinson is now Assistant Superior and was re-appointed Master of Novices. Father Bicknell has been transferred from this House to Saint Andrew's while Father Bessom has been brought back to West Park. Father Bessom is now the Commissary for the Libanus Mission and the Executive Editor of the *Holy Cross Magazine*. As stated on the inside front cover the Father Superior's *officio* the Editor of the Magazine, but his work has to be delegated. So from now on all correspondence relating to material for the Magazine should be addressed to Father Bessom here at West Park. Of course matters concerning subscriptions should be addressed to the Holy Cross Press where Father Rawson, the Manager, will take care of them. Before retiring from this position as executive editor, I would just like to say a word of deep appreciation to our readers and contributors who have been so helpful during the past two years. The director of the Confraternity of the Love of God has been transferred from Father Terry to Father Harris. All other positions remain as heretofore.

The Reverend Leopold Kroll is now a member of the Order of the Holy Cross.

An Ordo of Worship and Intercession - Sept. - Oct. 1957

- 16 Edward Bouverie Pusey C Double W gl—for the reunion of the Church
- 17 St Cyprian BM Double R gl—for the Confraternity of the Love of God
- 18 Ember Wednesday V Proper Mass—for all to be ordained to the Diaconate
- 19 St Theodore of Tarsus BC Double W gl—for all to be consecrated
- 20 Ember Friday V Proper Mass—for all to be ordained to the priesthood
- 21 St Matthew Ap Ev Double II Cl R gl col 2) Ember Day cr pref of Apostles—for the conversion of the heathen and pagan
- 22 14th Sunday after Trinity Semidouble G gl col 2) St Maurice and Companions MM cr pref of Trinity—for faithfulness in the wise use of God's grace
- 23 Monday G Mass of Trinity xiv—for the Confraternity of the Christian Life
- 24 Tuesday G Mass of Trinity xiv—for the Oblates of Mount Calvary
- 25 Lancelot Andrewes BC Simple W gl—for perseverance for all converts
- 26 Thursday G Mass of Trinity xiv—for the faithful departed
- 27 SS Cosmas and Damian MM Simple R gl—for doctors, nurses and orderlies
- 28 Of St Mary Simple W gl pref BVM (Veneration)—for a more widespread devotion to the Blessed Virgin Mary
- 29 St Michael and All Angels Double I Cl W gl col 2) Trinity xv cr pref of Trinity—for greater devotion to the Holy Angels
- 30 St Jerome CD Double W gl cr—for all missionaries
- October 1 St Remigius BC Simple W gl—for the Order of Saint Helena
- 2 Holy Guardian Angels Gr Double W gl cr—for the homeless and orphans
- 3 Thursday G Mass of Trinity xv—for the Order of Saint Anne
- 4 St Francis of Assisi C Gr Double W gl—for the Order of Saint Francis
- 5 Of St Mary Simple W gl col 2) St Placidus and Companions MM pref BVM (Veneration)—for all Churches and Societies devoted to the Blessed Virgin Mary
- 6 16th Sunday after Trinity Semidouble G gl col 2) St Bruno A's 3) St Faith VM cr pref of Trinity—for all contemplatives
- 7 Monday G Mass of Trinity xvi—for all who perform acts of mercy
- 8 Tuesday G Mass of Trinity xvi—for more love and charity among Christians
- 9 SS Denys and Eleutherius MM Simple R gl—for the Church of India
- 10 Thursday G Mass of Trinity xvi—for the Priests Associate
- 11 Friday G Mass of Trinity xvi—for the afflicted and dying
- 12 Of St Mary Simple W gl pref BVM (Veneration)—for the Community of Saint Mary
- 13 17th Sunday after Trinity Semidouble G gl col 2) St Edward KC cr pref of Trinity—for all who administer the Sacraments
- 14 Monday G Mass of Trinity xvii—for the Seminarists Associate
- 15 St Theresa V Double W gl—for more vocations to the Religious Life
- 16 Wednesday G Mass of Trinity xvii—for the mentally deranged

NOTE: On ferias and simple commemorations additional collects may be said *ad lib* to the number of three or even five or seven

... Press Notes ...

Most of the month of July was a peculiar time. I took a few days away from the work—a "vacation." And what a vacation! Nothing I had planned happened according to plan, except that I did get in a visit to several members of my family and a grand airplane trip. I spent nearly all the time just sitting at home, with a useless leg. The doctor said my "sacred lilac" didn't function as it should. That meant no visits to friends and worst of all no fishing in my old haunts. That was rather hard to take. So, I hustled back here in time to take over the work during the long retreat of the Order.

I mentioned last month something of the volume of business that is transacted during the year. One of the surprising things in the reports on the business of Press and Magazine was the total volume and the amount of money represented in it. The volume of business is about ten times that of just ten years ago! And of course the number of pieces of literature distributed (176,000 articles) is almost unbelievable. It is surely no small contribution to the spread of the Kingdom. That is all very wonderful to think about. But, the past two months' remittances have fallen way down. I realize that summer time is a poor time for people to be thinking of debts and payments, but we expect them just the same, or we will have trouble meeting the monthly bills. Have you paid up all that is due us? If not, please look up the Invoice and send in your remittance.

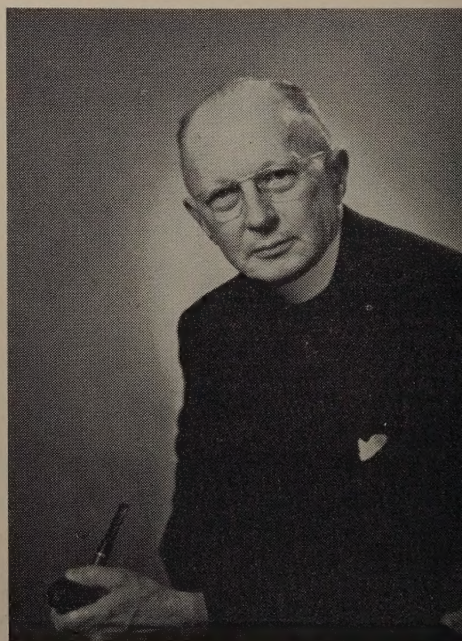
For a long time I have been notifying our customers that we are out of copies of ATHLETES OF GOD and APPROACH TO GOD. These were formerly printed in England but we have taken these over and our printer is making new editions. I do not make promises of publishing dates because so many things come up in doing the work that the date is never accurate. However, I do feel that these two volumes will be ready in October (some time). Both of these books

are in demand, and we are pleased to be bringing ATHLETES OF GOD for it is the volume of its kind in the Anglican Communion. "Athletes" does not readily tell the content of the book to most people, for people do not realize that is the title given in the Bible to those who worked and bore witness for God and gave their lives for Him—Saints. Fr. Hughson, the author, has a phrase in the introduction that gives the title to the book . . .

"A Saint every day keeps the devil away."

A Saint a day—to help and guide us in our daily lives and our endeavors to become workers for God in His Kingdom. You should own a copy of this book. A number of other books are in the planning and will be advised of the publishing dates.

May I again thank you for your cooperation in our work, and again thank all of those who have expressed such interest in the interesting escapades of the manager. *Thank*



Father Rawson, Priest Associate
and Press Manager

EDITOR'S NOTE: *It gives me great satisfaction as I prepare this last issue under my guidance to be able to present a picture of Fr. Rawson. Sorry it doesn't show him holding a fish! Father has given the most cordial co-operation in our work together. May both his business and his fishing increase!*

— Sydney Atkinson, O.H.C., Ex Editor